

1788

M I N U T E S

OF AN

ASSOCIATION

GENERAL BAPTISTS,

BIRMINGHAM, WARWICKSHIRE,

The 26th and 27th Days of March,

M.DCC.LXXXVIII.

[PRICE THREE-PENCE.]

Just Published,

A CHARGE and SERMON, together with a **CONFESSION** of FAITH, delivered at the Ordination of the Rev. Mr. **GEORGE BIRLEY**, on Wednesday, October 18, 1786, at St. Ives, Huntingdonshire. The Charge, by **D. TAYLOR**, of London; the Sermon, by **R. ROBINSON** of Cambridge. Price 1s.

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A N D

OBSERVATIONS on the Rev. **ANDREW FULLER's** **REPLY** to **PHILANTHROPOS**; being a further Attempt to prove that the Universal Invitations of the Gospel are founded on the Universality of Divine Love, and the Death of Jesus Christ, as the Propitiation for the Sins of the Whole World. In Thirteen Letters to a Friend. By **D. TAYLOR**. The 2d. Edition. Price 1s.

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L E T T E R

TO THE

C H U R C H E S.

DEARLY BELOVED BRETHREN,

IT has long been a matter of complaint, that *Some young persons, who are members of our Churches, have allowed themselves to form connections, and keep company one with another, as if they immediately intended, and expected, soon, that Marriage should be consummated; when, indeed, there was not any probability of their having an opportunity to marry; or, at least, not in any decent or reasonable time.* --- These proceedings have been the cause of disorder and confusion. It is, therefore, highly necessary, that all who wish well to their own souls, and to the interest of our blessed Redeemer, should calmly consider the impropriety of such proceedings.

We are very far, Brethren, from wishing to *lord it over* your consciences, in this or any other instance of your conduct. We wish to be the *helpers of your joy*; and apprehend, that we cannot more effectually answer this character, or serve your immortal interests better, than by reminding you of what is prejudicial to the prosperity of your souls; apprising you of your danger; and advising you how to escape every entanglement, secret as well as open. Brethren, this is what we here design: and we beseech you to *suffer the word of exhortation*.

We are also far from wishing to ascribe the conduct here complained of, to bad principles, or corrupt designs: nor would we suppose, that those young persons, who have been led into it, desire to allow themselves *knowingly*, in

any carnal indulgencies whatsoever. Such a desire as this, habitually cherished, is certainly opposite to the spirit of the Gospel, and the temper of a real Christian. It *must* greatly *obstruct*, and *may* finally *prevent*, the attainment of those great ends, which, we are willing to believe, are dearer to them than all the treasures and enjoyments of time, and even than life itself. But we know the power and prevalence which ungoverned passions may have over the *better* and superior faculties of the mind.---

We know the inexperience of young people; and how easily they may be ensnared, and ensnare one another, before they are aware. We are likewise acquainted with the depravity of the human heart; with the assiduity of Satan, the enemy of God and man, and his readiness to strike in with this depravity, and to improve every opportunity for the accomplishment of his destructive designs; which are nothing less than the present and everlasting misery of our souls, and the dishonour, if he cannot effect the extirpation, of our blessed Redeemer's cause in this world: For, as a roaring lion, he is continually walking about, seeking whom he may devour! With such considerations before them---considerations of most awful reality---Oh, what have not the Young to fear!---Impressed with these views, we earnestly entreat you, Brethren, to consider....

1) How much the conduct now referred to, naturally tends to carnalize and corrupt the heart. Are the subjects on which these young persons converse in their frequent interviews, most naturally calculated to promote, or even to preserve, a spiritual frame of mind, with affections glowing towards God? Will the ideas usually excited by their conversation, at these interviews, always tend to promote their conformity to the Redeemer, who is our great and glorious example? Will it contribute to make them more like him? Are not wishes, and perhaps illicit passions, engendered, and frequently enflamed by such means---which are very improper for those who are under the necessity of continuing single for months, may be for years, to come? Is the mind as much disposed for prayer, reading the Scriptures, self-examination, and other devotional exercises, as it would be, supposing such connections and interviews had never taken place? If not, the injury sustained is more than you are by any means aware of, and the loss irreparable. And if we do mean,

mean, in compliance with our heavenly Father's demand, as wise sons, to *give our hearts* to God, (which is at once our duty and happiness); and if we do *not* mean to affront our Almighty Friend with giving him our fruitless professions of attachment *only*--- then--- let us keep at the utmost distance from every thing that, in the issue, may grieve Him, and prove so exceedingly detrimental to ourselves.

2) Consider how much precious *time* is usually mis-spent, and thrown away, by the connections and interviews of which we now complain. *Time*, Brethren, whether we consider it or no, is a precious talent, of which we must soon give an account. Every *moment* of it is of inexpressible value.* Perhaps the best way to judge of the use we make of our time, is to realize the Hour of Death, or to place ourselves at the Bar of God, and often ask our consciences, each for himself, "Can I with pleasure, reflect on this evening, this hour, thus spent, when I am leaving the world, or when I *stand before the judgment-seat of Christ*? Will it afford me satisfaction in those solemn moments, when things appear in their own light, that I have employed my leisure moments in this manner?" It is certain, that, and that only, is right and profitable *now*, which will appear so *then*. Now let the voice of conscience be fairly and impartially heard; let the verdict of conscience, thus influenced, have its full weight. The want of time for devotion and spiritual improvement, is matter of general complaint: But now, suffer us to ask you, Brethren, if the hours which are spent in these unnecessary and unprofitable, not to say *injurious* interviews, were closely employed in reading the Scriptures, prayer, and other religious duties, would it not greatly conduce to the illumination of your minds, the establishment of your faith and hope, the enlivening of your souls, the regulation of your tempers and lives; the brightening of your evidences, and prospects, with respect to future felicity, as well as the increase of your *reward in Heaven*? If this be the truth of the case (of which, we are persuaded, you must be clearly convinced); then, surely, your own interest will plead more forcibly than a thousand other arguments, against the practice on which we now so freely animadvert.

* What Time is worth, ask *Proph-beds*; they can tell.

Con-

3) Consider the end of your high and holy calling, and the object which every Christian ought to keep in view --- "Do all to the glory of God." Now, does it appear to you, on serious reflection, that this conduct is most likely to answer the important purpose here specified, to accomplish this great end set before you --- *the glory of God*? Do you sincerely believe, that conscience will witness to it in your most serious moments; will it appear in a dying moment; will it appear at the tribunal of our Lord Jesus Christ; will it *then* appear to yourselves, and to the surrounding world, that the glory of God is most effectually promoted by employing so many hours of your precious time to so little advantage? Will it then appear, that interviews which have so much tendency to carnalize and corrupt the heart, do any great honour to your God and Saviour? Is it to his honour, think you, that your souls are impoverished, and robbed of their best treasures? Or rather, are you not conscious that *certain injury* is sustained, by the correspondence and interviews of which we here complain? Answer plainly: Do these interviews tend to make you more holy? more lively in religion? more comfortable? Have you more of the spirit of prayer, or more delight in God, by such interviews? Is the Church more advantaged by them?-- Are you, by these means, prepared or enabled to be more useful in the world? Does such a conduct recommend you as examples to mankind? Does it make your religion shine before the eyes of carnal men? Are you, by such means, better examples to one another, or to professors in general? In one word, Are you persuaded; can you say *on your knees* before God in your closet, that you are *persuaded*, more real good will accrue to men in general, to the Church in particular, or that more glory will redound to God by this correspondence, than if you forbore it, till that fit period, when Marriage should be likely to follow, in due course, and after a proper length of time? If not, how can any of you practise, how can any of you encourage, so unprofitable, so hurtful a correspondence? If these queries relate to objects of the greatest consequence to yourselves and others, we entreat and beseech you, by all that is sacred in your holy profession; by all that is venerable in the names of God and Religion; by all that is solemn in Death and Judgment; by all that is desirable in present and future happiness;-- withdraw from, and bear a constant testimony against, such

such connections and interviews as those now in question.

4) Can it be necessary to remind any of you, Brethren, that such connections and correspondence as those which occasioned this address, too naturally and too frequently lead young persons, unsuspecting as they are, into manifold snares and temptations? Surely, all who are acquainted with human nature, know it; and all who are acquainted with the world, have too often seen and heard, that, in various situations, they have been attended with such unhappy effects. And, would any of you wish to be ensnared by sinful lusts and passions? Do you not know that they *war against the soul*? Are you sure that you have strength to stand in this *conflict*? --- Are you sure, that you have so much power over yourselves, as resolutely to withstand these imperious passions, when you have unnecessarily stepped into the way of temptation? Consider ---- Are you not, by these means, giving up yourselves, as it were, to the attacks of your infernal foe? Are you not giving him the opportunity to assault you on a weak side? or in an unguarded moment? It is easy, Brethren, in some unguarded hour, to lay the foundation for shame and guilt, lamentation and woe, all your days, if you wilfully go into the way of temptation. If the great and holy God, who cannot but be provoked with such inadvertent and irregular proceedings, should leave you in the hands of your enemies, when you thus unwarily push yourselves within their reach, who can be answerable for the consequences? Would you, then, wish thus to provoke the Almighty; and to venture on what may bring an indelible blot on your character, a reproach on the cause of your blessed Saviour, and fill your souls with darkness and horror, from which you may possibly never be delivered, to the end of life? If not, *Abstain from all appearance of evil.*

Besides; Has not our dear Redeemer taught us to pray, "Lead us not into temptation?" You know he has. --- Do not you daily offer up this prayer? We hope you do, Brethren --- in these, or similar expressions. But is it not a solemn mockery of the Most High, to offer up such a petition as this, and yet to run, headlong, into the way of temptation! We entreat you, Brethren, that

that your conduct may be consistent with your prayers, that you be not condemned in your consciences at the *throne of grace*; nor condemned in your conduct by your daily devotions.

MARRIAGE, we know, is *honourable*; and that which is usually called COURTSHIP, we certainly think, is no more than its necessary *preliminary*; the *avenue* (if such a figure may be used) leading to the *sacred Temple*. But, Brethren, in relation to the whole of this business, we would beg the liberty to enquire, what kind of *precept* or *model* you would wish to keep in view --- A *loose Novel*, or the BIBLE? The characters and manners exhibited in the *former*, we trust you are but little acquainted with; and as to the *latter*, we know not how enough to recommend it. It transcends all praise. . . . For a single instance, (making every needful allowance for the difference of *age* and *custom*) we would propose, for your imitation, the character and conduct of the patriarch ISAAC. He addicted himself to pious exercises. It is said, He *went out* (no doubt, his habitual practice) *to meditate in the field, at the even-tide*. The promised seed, he knew, was to descend from him; yet here, the even, happy course of his life, which was a straight line of *duty*, met with no interruption that we find: for, a prudent servant was dismissed on the embassy; and, (*all without noise or nonsense, without the sacrifice of the good man's time, or his sincerity*) a REBEKAH is provided! The closing scene of this simple transaction, is thus briefly, but beautifully represented: --- "And Isaac brought her " into his mother Sarah's tent --- and took Rebekah --- " and she became his wife --- and he loved her --- And " was comforted after his mother's death."

It were easy to enlarge much further ---- But we *speak as to wise men*; and hope you will wisely improve these plain admonitions. We commit you all to the gracious care of " Him who is able to keep you from falling, and " to present you faultless before the presence of his glory " with exceeding joy; *even of the only wise God, our " Saviour; to whom be glory and majesty, dominion and " power, both now and ever. Amen.*"

In behalf of the Association.

D. TAYLOR.

M I N U T E S, &c.

WEDNESDAY morning, attended the meeting at eleven o'clock. Brother Dan Taylor preached from Rom. i. 16.---
 Brother Thompson, at three o'clock, from Acts, iv. 12.

When the Representatives were assembled for the transaction of business, enquiry was made, Whether it be right to admit persons who ^{are} Representatives of Churches, into the Association? After some conversation, it was concluded, that, in this matter, circumstances must determine our procedure.

A LIST of CHURCHES.		Number of Members.	INCREASE.		
			Baptized.	Removed.	Restored.
1 Ashford, Derbyshire	-	18	3		
2 Barton, Leicestershire	-	146	1	5	
3 Birmingham	-	61	5		2
4 Boston, Lincolnshire	-	78	4		
5 Burnley, Lancashire	-	32	5		1
6 Caldwell, Derbyshire	-	38		2	
7 Castle-Donington, Derbyshire	-	104	19		
8 Church Lane, Whitechapel, London	-	216	20	4	
9 Gosberton, Lincolnshire	-	16			
10 Halifax, Yorkshire	-	57	2	3	
11 Harbury, Warwickshire	-	7			
12 Hinkley, Leicestershire	-	120	2		
13 Ilkington, Derbyshire	-	82	27		
14 Kegworth, Leicestershire	-	124	9		
15 Killingholm, Lincolnshire	-	44	7		
16 Kirkby-Woodhouse, Nottinghamshire	-	34	18		
17 Kirton, Lincolnshire	-	52	14		
18 Leak, Nottinghamshire	-	162	7		
19 Leicester	-	99	20		
20 Longford, Warwickshire	-	124			
21 Long Sutton, Lincolnshire	-	33	1		
22 Loughborough	-	260	5	5	1
23 Maltby, Lincolnshire	-	62			
24 Melbourn, Derbyshire	-	220	6	2	2
25 Nottingham	-	132	15	2	
26 Queenshead, Yorkshire	-	53	2		
27 Retford and Gamston, Nottinghamshire	-	67	6	3	
28 Wadsworth, Yorkshire	-	99	2		
29 Wisbeach, Cambridgeshire	-	30			
30 Yarmouth, Norfolk	-	30	10		
		2600	210	26	6
Increase by Baptism		-	210		
Remove		-		26	
Restoration		-			6
Total Increase		-	242		
Total Decrease		-		146	
Clear Increase		-			96

DEC
Removed.

29 5

INCREASE.		DECREASE.			REPRESENTATIVES of the several CHURCHES.	Pastors.	Unordained Preachers.
Removed.	Restored.	Removed.	Expelled.	Died.			
5		1	6	1	John Birley	1	
	2			3	Samuel Deacon	2	
				4	Taylor, Green-Heath		3
	1		2	1	W. Thompson	1	
2		4	2	3	Richard Foulds	1	1
4			1	2	Joseph and Charles Norton		1
		5	6	3	N. T. and W. Pickering	1	2
3					D. Taylor	2	1
			1	1	A Letter.		1
					A Letter.		2
			1	2	Mahn		
				3	W. Smith	1	3
				2	A Letter.		1
					J. Tarratt	1	1
					A Letter.		
					A Letter.		1
					A Letter.		2
			5	4	R. Thurman	1	
			3	6	John Deacon	1	
			1	3	W. Denston, W. Jackson, S. Catterns, T. Pickering		
					A Letter.		
5	1		8	5	J. Pollard, W. Johnson, and R. Bailey	1	1
				3	A Letter.		
2	2	3	3	7	F. Smith	1	1
			11	6	Robert Smith		2
				4	John Taylor	1	1
3			2	2	Jonathan Scott	2	
			2	2	J. Sutcliff	1	1
							1
6	6	29	54	63		11	16
Decrease by Remove						29	
Expulsion						54	
Death						63	146
Total Number of Preachers						47	
The same Number as last Year.							

STATE

STATE OF THE CHURCHES.

ASHFORD, and WARDLOW. Pretty well attended with hearers, and, are, upon the whole, on the increase, since brother William Pickering has been on a visit, (lately) and preached among us.----We are not so well united among ourselves as we could wish.

BARTON. Meetings, &c. nearly as last year:---We find that iniquity too much abounds, and the love of some waxes cold;---yet we hope others love the Lord Jesus Christ in sincerity. We have had, of late, some very perplexing cases among us;---yet, blessed be God, so great is our peace and unanimity, that we have not had a jarring, or wrangling church-meeting, these last seven years.

BIRMINGHAM. Religion (we think) is upon the increase.

BOSTON. Preaching twice, and sometimes thrice, on a Lord's-day; and prayer-meeting once a week; united and comfortable; we desire to be found walking in the fear of the Lord, and in the comforts of the Holy Ghost; and pray that we may be both edified and multiplied.

BURNLEY. We are exercised both with mercies and judgments; but do not improve them so well as we ought.---Though we may not perfectly unite in judgment; some appear to be lively and affectionate, and walk orderly.

CALDWELL. Have had some troubles;---but, we bless God, we now enjoy our privileges.

CASTLE-DONINGTON. Well attended with hearers at Donington, and better at Sawley, than last year.---Many of our hearers seem very attentive; and we hope religion is on the advance among us.

CHURCH-LANE, WHITECHAPEL, LONDON. Pretty unanimous;---but have reason to complain, many of us are too cold and indifferent respecting our immortal interest, and God's glory. We trust some among us are warm and zealous for the Redeemer, and his cause:---officers meetings, &c. nearly as last year; only have dismissed brother Burgefs to Halifax.

GOSBERTON. We have withdrawn from the people at Spalding, who are now a distinct Society; and Mr. Boyce has ordained Mr. Rusling, as Pastor over them.---We are better attended with hearers than usual; especially when brother Thompson, or other strangers, visit us. We are united in love; and keep up a conference and prayer-meeting, once a week. We think, if we had a young preacher who would be acceptable to the neighbourhood, we should constantly have many hearers; and we hope the interest would be likely to revive; as there appears to be several who are well-disposed enquirers.

HALIFAX. State of religion rather low;---but few hearers, especially on forenoons of the Lord's-day.---Brother Burgefs is very acceptable as a minister; and we hope he will prove a blessing to us, and many more, in future. We experience much difficulty, through the poverty of our members, in supporting the necessary expences attending the maintenance of the cause of Christ, and the debt which yet remains on account of our meeting-house. We intreat the brethren to pray for us.

HARBURY.

HARBURY. State of religion very low,---and, at present, not very likely to advance.

HINKLEY. - In general united.---Meetings twice every Lord's-day, at Hinkley; and, at stated times, at five other places, where the members dwell. Fourteen or fifteen persons appear happy in the Gospel; and most of them have expressed a desire for fellowship.

ILKISTON. Pretty well attended with hearers.---Several appear to be converted, and likely to join us soon. Tolerably unanimous; yet we have reason to wish and pray, that we may see more of the power of true godliness in some of our members.

KEGWORTH. The church peaceable;---but some too much wanting of love and zeal. Well attended with hearers, in most of the places where we preach.

KILLINGHOLM. Church-affairs much the same as the last year.---We are pretty unanimous and comfortable. Meetings at Killingholm every Lord's-day; Ulceby, and Hatton, once a fortnight. Prayer-meetings, at two places. Some waiting for admission; and well attended with hearers.

KIRKBY-WOODHOUSE. Hope the cause of Christ is considerably on the advance.---Preaching twice every Lord's-day, and a lecture on Wednesday-evening. Well attended with hearers, and united and happy among ourselves. Several waiting for fellowship; and hope many more are seriously enquiring after salvation.

KIRTON. Meetings much as last year. More united in principle, and love.

LEAK. Have some uneasiness among us, through some members making suit to carnal persons.---Part of our members are strong advocates to have them excluded; others think it not a crime sufficient to put them away;---on which account we stand in need of the advice of our brethren. Meetings as last year; and tolerably well attended with hearers.

LEICESTER. Since the last Association, we have been exercised with several trials; particularly owing to some factious members, who greatly disturbed the peace of the church, and hindered the progress of vital religion; but since they withdrew, we have been, on the whole, peaceable and harmonious; and have the pleasure to see the cause of Christ advance among us. We are well attended with hearers, and many seem attentive and serious. Several now stand candidates for our fellowship.

LONGFORD. Officers and meetings as last year. Religion very low,---and, we fear, in our present situation, not very likely to advance.

LONG-SUTTON. The state of our church is pretty much the same as last year.

LOUGHBOROUGH. Since the last Association, it has pleased the Lord, to take to himself our dearly-beloved pastor, brother Grimley. We have had another pastor ordained; and another young minister raised up among us, who we have reason to hope will be useful. Preaching at Loughborough, generally three times a week; Quorndon, two or three times a week; Rothby, once a week; and Woodhouse, once a fortnight;---very harmonious. We hope religion is on the advance.

MALTBY. Our meetings much as last year, we believe pretty unanimous;

unanimous; but we have yet reason to complain of the low state of religion among us. Hearers at Maltby, somewhat numerous.

MELBOURN. The church pretty unanimous;---but wish to see more of that life and spirit among us, which made the primitive churches to be of one heart, and of one soul.

NOTTINGHAM. With regard to the state of religion, we conceive that the number we have excluded this year, will evince that we have had our troubles, some of which have been considerably injurious; yet we trust, many among us are zealous in the cause of our Lord Jesus: and we are happy to say, we are tolerably united among ourselves.

QUEENSHEAD. We are well attended with hearers, when the weather is moderate. We have some that, we hope, are lively and hearty for God and his ways. Some, we fear, are very indifferent and trifling, whose christianity and real conversion is very doubtful. At present we seem tolerably happy and unanimous.

RETFORD, and GAMSTON. Ministers and preachings, as last year, in general unanimous. Religion, we trust, advancing. A few candidates for fellowship.

C A S E S.

CASE I. A question was put, respecting the admission of persons who are not members of the Association, to hear the debates, &c. as mentioned in the minutes of last year.

ANSWER. As it seems almost impossible to determine absolutely, either for or against, the admission of every such person who may desire it, we think it best to act as prudence directs, and as circumstances require, upon such occasions. It might, however, remove the principal difficulties, if those who are desirous of this, in future, would first obtain some credentials from the church to which they belong, or the pastor or representative of such a church.

CASE II. It is desired to know of our associated brethren, what is the best method of keeping up, in all our churches, true scriptural order and government?

ANSWER. We advise, that the ministers lay open the duties of church-members, at some time most convenient; to appoint church-meetings, frequently and regularly; and take all proper methods, public and private, to persuade the members to attend, and to convince them of the necessity of it, from divine authority.

CASE III. Burnley.-----We having built a new meeting-house, the expence of which is a burden too heavy for us to bear; we wish for the assistance of our friends. The whole will be about 300 l. about 50 l. of which we have raised ourselves; the rest we have upon interest; and, considering the smallness of the church, and the poverty of our people, we are induced to request our sister churches to permit us to pay them a visit, as soon as possible, to extricate us, in some degree, from our present difficulties.

ANSWER. We advise our brethren at Burnley, to represent their case as briefly, and as soon as possible, to the several churches in connection; that they may receive their answer and assistance, as soon as can be made convenient.

CASE IV. Gossberton.-----We wish the associated brethren to look out a suitable young minister, for whom we may apply; as we

we have great hopes of good being done, if we had an acceptable person to the hearers in general;---and without this, we have little expectations of the spread of the gospel among us.

ANSWER. At present we cannot direct our brethren at Gofberton, to a young minister who is likely to suit them.

CASE V. Ilkiston.---We beg leave to renew our application for a speedy admission into the churches in connection, in order to collect for the erection of a new meeting-house, at Smalley; as our present place is far too small; many are frequently exposed to the inclemency of the weather; a circumstance both dangerous and dispiriting to the people.

ANSWER. We advise our brethren, at Ilkiston, to continue their subscriptions among themselves; and defer increasing their expences, till their present incumbrances are lessened, and the way more open for application to the churches for their assistance.

CASE VI. Longford.-----After so many fruitless attempts to obtain a minister to settle among us, we have been tempted to give up all efforts in future; but the pressing necessities we feel, induce us once more to solicit the brethren, to look out for a suitable minister, that is likely to be removed.

ANSWER. The situation of the church at Coventry and Longford, being reconsidered by the desire of that church, and some means used in order to point out a suitable minister for it, the removal of brother T. Pickering from Castle-Donington, became again the matter of debate; and, after much deliberation, it appeared in the judgment of a great majority, that it is still the duty of brother T. Pickering to go to Coventry; and that it appears the more plainly, since brother W. Pickering has exercised in a public capacity, in the church at Castle-Donington, to general satisfaction.

CASE VII. The business of the consolidation being attended to, and the contributions of the several churches which have already sent their subscriptions, being paid in, the amount was 89l. os. 1d. which was divided in an equal proportion to the sum wanted in each church: but as it was far short of the sum proposed, so it is but proper some reason be assigned. In several of our churches, insurmountable difficulties have prevented their assistance hitherto, who do not decline future relief: others entirely decline; and, in some places, the ministers appointed to visit on this occasion, could not make it convenient: but it is hoped, a further attention will be paid to it this year, by those churches, who have not as yet united with the rest. And we recommend it to these yet, as a matter worthy their best exertions, as perhaps the greater part remain unsolicited.

CASE VIII. Wadsworth.----We desire the advice of the Association, relative to building a new meeting-house at Heptanstall, instead of that we now occupy; and what will be the best method of disposing of the present one?

ANSWER. We advise our Wadsworth friends, to consult a sensible and reputable attorney, Whether they can dispose of their present meeting-house, and give a legal title to it?---and if they can, we advise them to make an exact calculation of the probable expences, and send the estimate to our respective churches; and then, we apprehend, more full advice may be given them.

We take the liberty to remind all our churches, that as we neither have, nor pretend to have, any authority, in undertakings that
may

may be expensive; it is necessary for them, before they can expect the assistance of their sister churches, in such undertakings, to represent their designs to them, in order to obtain their approbation and concurrence.

The next Association to be held at Retford, Nottinghamshire, on Wednesday and Thursday, in the week before Whitsuntide, being the 27th and 28th of May, 1789.

Persons attending, to be accommodated at the WHITE-HART.

Persons appointed to preach next year, are

SUBJECTS.

- | | |
|----------------------|-------------------------------|
| (1.) D. TAYLOR | The Inspiration of Scripture. |
| (2.) S. DEACON, Jun. | Depravity of Human Nature. |
| (3.) A. AUSTIN | Atonement. |

In case of failure, the subjects, severally, are to be taken up by

- | |
|--------------------|
| (1.) F. SMITH. |
| (2.) J. DEACON. |
| (3.) T. PICKERING. |

"HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOSTS!

"A DAY IN THY COURTS, IS BETTER THAN A THOUSAND" SPENT ELSEWHERE.

F. J. N. I. S.

